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John Pennyman's
INSTRUCTIONS
TO HIS
CHILDREN.

Which also may be of service unto o-
thers, and therefore they are thus
Published.

*Reade in Fear, that you may receive a
Blessing.*

LONDON,

Printed, and are to be given by the Author,
or to be had at *Dorman Newman's Shop*,
Bookfeller, at the King's Arms in
the *Poultry*, 1674.



John T. Conway

INSTRUCTIONS

TO HIS

CHILDREN.

Which also may be of service unto
others, and therefore they are thus
published.

1652

London: Printed, and now ready to be
sold.

LONDON

Printed, and are to be given by the Author
or to be had at T. W. Newman's Shop,
Bookeller, in the Strand, near the
Royal Exchange, 1652.

DEAR CHILDREN,

Hearken diligently to the Counsel and Advice of your Parents, for they watch over you for your good.

IN the First place, let the fear of the LORD, who is the searcher of your hearts; be alwayes in your minds, that in awe of Him, you may for ever stand; not daring to bring the least Reproach upon His holy Name; by any Miscarriages of yours; so shall you be CHILDREN to His praise, and a comfort and blessing to your Parents.

Secondly, See that none of you render evil for evil unto any one; but do you ever follow that which is good, both amongst your selves, and towards all men.

Thirdly, Take heed of letting out your minds and affections to visible things; for they perish in the using, and bring trouble, and sorrow, to all whose hearts are set thereon; but let your minds always be retired inwards, that you may wait to feel that which is not of this world, nor esteemed by it; but only esteemed by those who know the vertue and excellency of it, and who have been willing to part with all to purchase it; it is the PEARL of greatest price; happy

John Pennycuik

INSTRUCTIONS

TO HIS

CHILDREN.

Which also may be of service unto others, and therefore they are thus published.

1655

Kept in Hand, that you may receive a Blessing.

LONDON

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happy are they that have found, or that yet shall find it.

Fourthly, Take heed of entangling into many words, when you are bid to do any business, either by your Parents, Masters, or other Superiours, but with all readiness of mind, see you obey all their lawful Commands with diligence and cheerfulness.

Fifthly, Beware of mentioning the Name of the LORD in any case but with fear and reverence; for His Name is Hallowed by them that fear Him, but taken in vain by those that fear Him not. And though they seem to Praise or Pray unto Him, yet such Services without His fear are an *Abomination*; wherefore take heed you be not deceived by those who are only in the good Words and fair Speeches, but let your minds be kept single to the LORD, and He will shew you who they are that draw nigh to him with their lips, when their hearts are far from Him, and from such you are to turn away.

Sixthly, Let your words be few; and be always more ready to hear than speak, especially when the question is not asked you; but when 'tis your place to speak, be sure it be in Mildness, Love and Gentleness; lest through your provocation you cause others to sin, and then you will not be guiltless, for their sin will be charged upon you; wherefore let this be always

ways in your remembrance, and for ever observ'd by you (as it hath been the practice and experience of your Parents) to give mild and soft answers; for they do often turn away wrath.

Seventhly, Whatever you see Vertuous in any, be sure to follow that; and what you see amiss in others, diligently search your own hearts, lest your selves be found guilty thereof; for it's an easie matter to see and find fault with another (most can do that) but few love to examine themselves: be you (my dear CHILDREN) of that number, lest you perish with the multitude; for the way is broad that leads to destruction, and many walk therein: Therefore whilst you are young, seek after true *Wisdom*, and it will guide and lead you in that narrow way, which all the holy Men walked in, and in which all must walk, before they can enter into *Eternal Rest*.

Eighthly, Beware of reading foolish and vain Books, which tend only to the corrupting of Youth, and dishonoring the LORD; Wherefore heed you only those that tend to Holiness and Vertue.

Ninthly, Consider how the LORD hath blessed and prospered your Parents; notwithstanding the fury and rage of our enemies, who have accounted us as the greatest transgressors, and judged us as the vilest of sinners; and all

this for no other cause but only for the discharge of our Consciēces in the matters of our GOD.

Tenthly, I warn you, as I did at the first, so I do again charge you, that you walk in fear and in humility all the dayes of your being upon the Earth; then shall you know that the LORD hath not only blessed and prosper'd your Parents, but will also bleſs and prosper you: but if you depart from his fear, and cast these my instructions behind your backs; then know, that you shall perish in your own iniquities, and I shall (thus far) be clear in my conscience concerning you.

J. P.

DEAR CHILDREN,

Since my writing the former Instructions, these following came into my mind to impart unto you.

1. **B**EWARE of a lying, flattering, deceitful tongue; also beware of Pride and high-mindedness, and an exalted Spirit; for such the righteous GOD will judge.

2. But be you adorn'd with Faithfulness, Meekness and Patience; and let your behaviour be modest, courteous and gentle towards all: and what-ever you would have others do unto you, be sure you do that unto them; and heed

heed not so much theirs, as your own Duties.

3. Busie not your minds with others concerns; but be you careful and diligent in the discharge of your own; and then you need not be troubled what reproach you bear for them.

4. Bear patiently Afflictions, for they are good for you; therefore hasten not to be deliver'd from them; but in the retiredness of your minds consider the cause, and being better'd thereby, bless the LORD for His Mercies; *for whom He loves, He chastises.*

5. Be careful with whom you associate; and chuse none to be your intimates; but such who are exemplary in Vertue and Goodness: so will you avoid much contention and trouble.

6. Be ready to do good unto all as opportunity is offer'd; and take heed of wasting any of the good Creatures; for if you be unfaithful in those things that are earthly, who shall commit to you those that are heavenly.

7. Be not desirous of Riches or Honour; neither covet that which is anothers; but be content with your present conditions, and learn to be as well satisfied with want, as abundance; then will you follow the steps of your Parents, who have learned contentment what ever befalls them.

8. Beware of jeering, or scoffing at any; neither give abusive or scurrilous language (either by Tongue or Pen by) for that will pro-

voke the LORD's Anger against you, and bring reproach and trouble upon your Parents, who alwayes disliked, yea abhorred such things.

9. Be careful your hearts and minds be kept clean within, and then you need not be advised to have your words and actions clean without, for that will unavoidably follow.

10. Be not hasty in reproving or correcting of any ; but if (you live to be) call'd thereto, let it be in Love and in Wisdom ; and if the offence be great, let it be with severity, yet not in anger, or passion ; for that will harden them against you, and so instead of bettering them, you will thereby become transgressors your selves.

11. Beware that your wills bear not rule in any case ; but let Truth and Righteousness alwaies be the sway of your Judgments ; then will you be delivered from that great iniquity which hath so deeply corrupted many.

12. Be sure you have regard to the oppressed ; and take heed how you make advantage of anothers necessity, but rather consider how you may be helpful unto them ; alwaies remembering the Parable of the good Samaritan, *Luk. 10. 33.*

13. Be cautious for whom you are engaged, or unto whom you are oblig'd ; for such things do often prove snares : but be more ready to give, then to receive ; and yet be sure to acknowledge the least kindness ; for ingratitude is hateful,

14. Be

14. Be not self-ended ; neither spend too much upon your own particulars, either in meats, drinks, clothing, or any thing else, for that may be a hindrance to the good you should do ; but rather be sparing in that which relates to your selves, that you may be in the better capacity to do the good you ought to perform unto others.

15. Be not found in many needless words ; neither contend with such as are in them, for that begets strife, but as they (out of the evil that's in their hearts) bring forth evil things, so do you (out of the good that is in yours) bring forth good things.

16. Be not grasping after earthly concerns ; for they bring trouble and sorrow ; and yet how many through their eager desires after such things, have choaked that good which once stirred in them : wherefore take warning, and learn this as a truth experienc'd by me ; that a little will satisfie a contented mind.

17. Be not desirous after that knowledge, which will lift and puff up your minds ; neither be too prying into those Mysteries that are hid ; but if the LORD should reveal any thing unto you, be sure of leave, when and to whom to impart it, not daring, either to add, or diminish ; for that has been (and is this day) a great and sore evil.

18. Beware of taking up your rest in any outward

outward form of Worship, but keep in subjection to the fear of the LORD, who may lead in to, or out of such things as He pleaseth; so let him be your guide all your dayes, though you should be hated of all for His sake; for our eyes have seen the sad fruits and effects of those that have gone about to set limits and bounds to His Leadings.

19. Beware of imitating other mens words, gestures, or actions; that relate to religious performances; for *Imitators*, as well as *Image-makers*, in Worship, are an *Abomination*; and yet thousands do err and have erred herein: Neither be followers of the *vain Fashions & Customs* of this World; but whatsoever is *vertuous* and of *good report*, that you may and ought to follow.

20. Be not hasty in judging other mens Actions, wherein you have neither command nor certainty; it being not barely the Action, but the Spirit from whence it proceeds, that makes it either accepted, or rejected: therefore take heed lest you condemn that, which GOD justifies: for many are guilty herein, notwithstanding it's written, *Judge not according to outward appearance*; but if you do, you must as well as they, witness *Sorrow*.

21. But lest, through many words, your minds should be drawn forth, and (as but too many have been) hurt thereby; it's with me

me to conclude, with those two great and weighty Commandments, *viz.* the first is, *You shall love the LORD with all your hearts, with all your souls, and with all your strength.* And the second is like unto it, namely, *You shall love your Neighbours as your selves :* for upon these two Commandments depend all that can be written, or spoken, concerning your Duties either to GOD or Men.

J. P.

*Hear me your Father, O Children, and do
thereafter, that you may be safe.*

IF you come to serve the LORD, prepare your souls for temptation. Set your hearts aright, and constantly endure, and make not haste in time of trouble.

Whatsoever is brought upon you, take cheerfully : For, as Gold is tried in the Fire, so are acceptable Men in the Furnace of Adversity.

So incline your ears unto *Wisdom*, and apply your hearts to Understanding, and seek her as Silver, and search for her as for hid Treasures : then shall you understand the Fear of the LORD, and find the Knowledge of GOD.

Happy is the man that findeth *Wisdom*, and the man that getteth Understanding : But where is *Wisdom* to be found ? and where is the

the place of Understanding ? The Fear of the LORD, that is Wisdom ; and to depart from evil, that is Understanding.

Wisdom exalteth her Children, and layeth hold of them that seek her ; they that love her, love life, and they that seek her early, shall be filled with Joy ; and wheresoever she entereth, the LORD will bless ; and if you commit your selves unto her, you shall inherit her.

But at the first, she will walk with you by crooked wayes, and bring fear and dread upon you, and torment you with her discipline, until she can trust your Souls, and try you by her Laws.

Then will she return the streight way unto you, and comfort you, and shew you of her secrets.

But if you go wrong, she will forsake you, and give you over to your own ruine.

And when they cast up the accounts of their Sins, they shall come with fear : and their own iniquities shall convince them to their face. Then shall the righteous man stand in great boldness, before the face of such as afflicted him, and made no account of his labours. when they see it, they shall be troubled with terrible fear, and shall be amazed at the strangeness of his Salvation, so far beyond all that they

they looked for. And they repenting and groaning for anguish of Spirit, shall say within themselves, This was he whom we had sometime in derision and a proverb of reproach. *We fools counted his life madness*, and his end to be without honour. How is he numbred among the Children of GOD, and his lot among the Saints ?

MY Dear Children, suffer not your minds to wander abroad, but heed your Fathers Counsel that it may be well with you, when our dayes are finished on earth, and we taken from you, or you from us ; therefore ever follow that which draws your minds after holiness, and chuse that good part, which can never be taken from you ; so shall you excel in all Vertues, and answer our greatest desires for you.

The riches and glory of this world I never sought for you, nor my self ; but with carefulness have sought after an inheritance in that *Kingdom* which is not of this World, for that cannot fade away. Often hath my Soul been and is humbled before the LORD, to consider his manifold Mercies to us ; Can it ever be forgotten how we were preserved in the late great *Plague* and *Fire* ! and Trials much greater then those have I been carried through since ; that I might

might be also proved in that which came nearest to me, and seemed the hardest.

Dear Children, I your Mother have tried many; and my love hath been in great sincerity to those in whom I found uprightness and simplicity, even to such was I made willing to give up my self as a Servant, for their honesties sake; and with them I walked in meekness and fear: but coming to be try'd whether my Soul could cleave to the LORD only, then some began to limit my Conscience to their apprehension and sight; this I durst not consent

*To bridle the liberty
of the Spirit, is the
greatest Tyranny in
the world.* Sharoon
of Wisd. p. 244.

to; but my cry was in secret, concerning those, that would be as Lords there,
*O you cruel Task-masters,
will you not let me go to my
Father?* For my heart was
fill'd with pantings and

longings after the LORD, which constrain'd me to yeild obedience to what-ever I believed was His will, who had been to me a mighty Deliverer in many straits.

Children, in some part you have been witnesses how the love of my nearest friends (as well as others) have been turned into evil surmisings against me; and why was it? but because I could not part with my integrity; but rather than so, gave cause to those, who judged by outward appearance, to take offence against me;

me ; but in all these things I appeal to Him who hath known the secrets of my heart, and hath seen the true tenderness I have had towards those, who at the same time have writ and spoke bitter things against me. Whom have I wronged, or defrauded ? or against whom hath my tongue dared to speak lies ? Not any that I know of. So Children, trust you in the LORD only, and not in mortal men ; for they will fail you when the *Cross* comes to be taken up to your and their wills : and though this is set down for your warning ; yet assuredly my love is to them all , and can say to such, as *Joseph* did to his Brethren ; *be not grieved with your selves though you sold me hither*, (even under great reproach) for we were to be separated.

Dear Children, gather your minds inwards ; fear the LORD all your dayes, and you shall receive His reward ; which hath been great to your dear Mother,

Mary Pennyman.

This is my Commandment, That ye love one another, John 15. 12.

Strive for the Truth unto Death, and defend Justice for your Lives : and the LORD GOD will fight for you.

THE END.